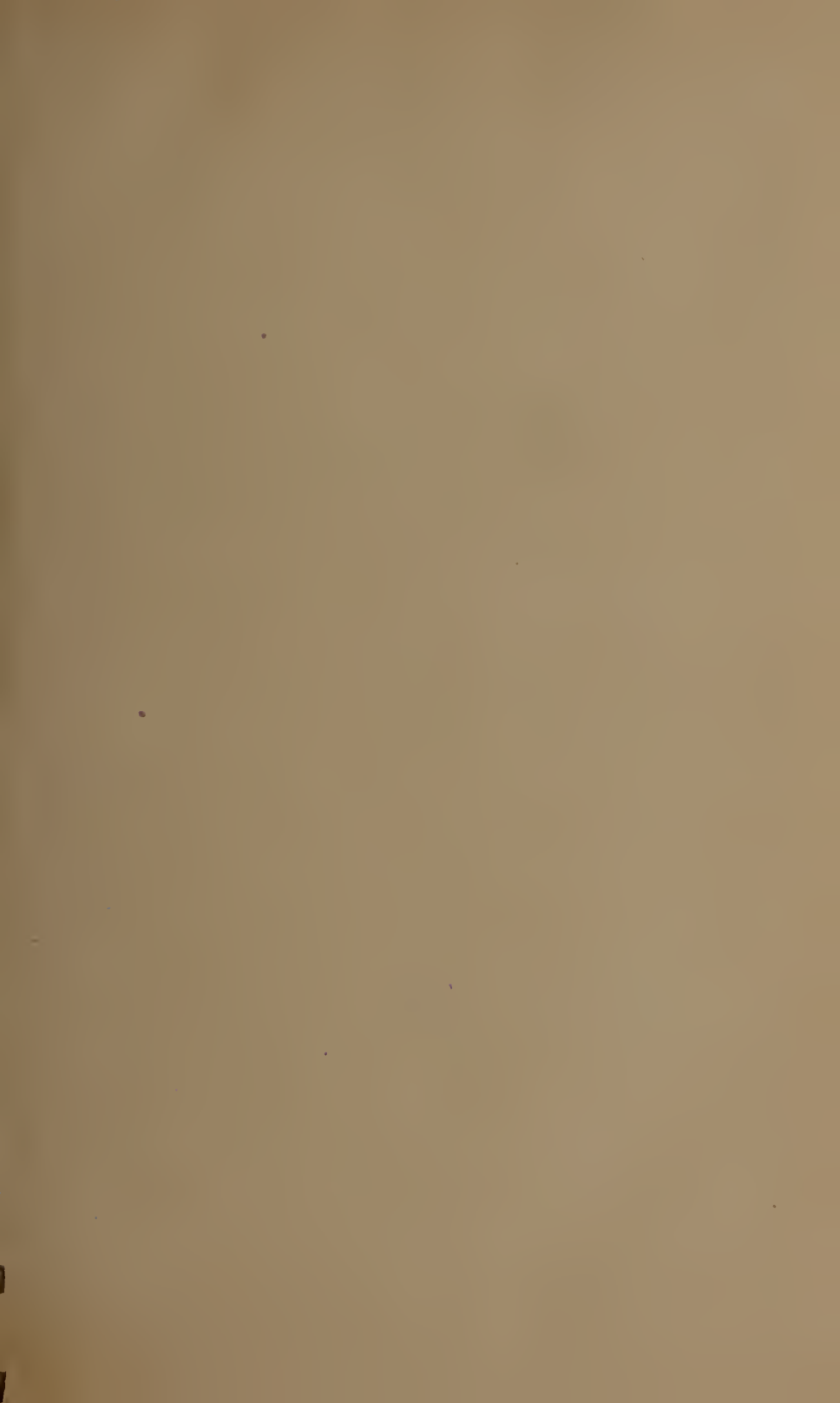


Division 1

Section 27

No.

**RESERVE
STORAGE**



THE
MISSIONARY HERALD

VOLUME LXXIII. — NUMBER 4

APRIL, 1877

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Maine, New Hampshire, and Vermont, . . .	Rev. Wm. Warren, <i>Gorham, Me.</i>
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New York City and the Middle States, including Ohio,	Rev. Charles P. Bush, D. D., <i>No. 39 Bible House, New York City.</i>
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The payment of \$50 at one time constitutes a minister, and the payment of \$100 at one time constitutes any other person, an Honorary Member of the Board.

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Form for bequest to the Woman's Board: — I give and bequeath to the WOMAN'S BOARD OF MISSIONS the sum of _____, to be applied to the mission purposes set forth in its Act of Incorporation, passed by the Legislature of Massachusetts in the year 1869

THE
MISSIONARY HERALD.

VOL. LXXIII.—APRIL, 1877.—No. IV.



PAPAL LANDS.

THE work of the American Board in papal lands has been unexpectedly successful. It was taken up reluctantly, out of deference to the urgent wishes of many of its friends. The manner in which labors in this department had been conducted, had not been satisfactory to all; and it was felt that the methods adopted by the Board in other fields should be applied to missions in Roman Catholic countries. It was believed, too, that the Board could conduct this branch of missionary effort more economically than organizations specially devoted thereto. In the latter respect, certainly, there can be but little doubt, inasmuch as a work is now carried on in four different fields, without the additional expense of a single dollar for administration. The officers of the Board have taken upon themselves this new labor in addition to what had already been committed to them.

The fields selected were entirely outside of the plans of other evangelical laborers, with the exception perhaps of Bohemia, where the agents of a Scotch society devoted themselves especially to the Jews. They were such portions of these several countries as were most completely without any evangelical influence. A clear field was thus offered for the introduction of the gospel in its simplicity, at the same time that it was free from complications with other societies. The results that have followed have fully justified the course pursued.

WESTERN MEXICO.

Two missionaries were sent to Guadalajara in Western Mexico, one of the largest cities in the Republic, and the center of a most important district. The work has been seriously crippled for want of missionaries to develop it, yet the results, for the amount of effort put forth, have been greater in the number of converts, and in the general interest awakened over a very wide field, than in any other mission of the Board. Mr. Watkins, who has been obliged to return to this country, broken down by the burdens thrown upon him, reported last October that probably not less than three thousand individuals had renounced Romanism for a purer faith. The two churches organized have an unusual degree of Christian activity and thorough consecration to Christ. Indeed, the

results of true devotion to the Master at the cost of persecution and even of life itself which have been shown by these poor Mexican Christians, have had few parallels in the history of missions. It is through such faith and single-hearted devotion that the work is so thoroughly commended to their countrymen in all parts of the field. The last word from Guadalajara, received a few days since, is of 472 persons at one of the out-stations waiting for the coming of a missionary to make profession of their faith. How many other instances of this character there may be we have no knowledge, as Mr. Edwards, now left there alone, is unable to go abroad in consequence of the unsettled state of the country. Nothing seems to be needed for the rapid growth of the work in Mexico but the addition of three missionaries to the two fields now occupied.

SPAIN.

The results in Spain have been of an interesting character. A church has been gathered at Santander, and from that point the light has spread into the adjacent region, among the villages of the Asturias. A church has also been organized at Zaragoza, and large congregations are in attendance on public worship. The brethren in charge of these stations feel that nothing is wanting to the rapid progress of the gospel but the requisite means for the education of a native agency and for their employment in the region around about. One of the most painful duties imposed upon the Prudential Committee has been the withholding of appropriations for the vigorous prosecution of a work so happily begun. Various extracts from letters that have been published in the "Herald" and "Life and Light" during the last six months, must have satisfied every reader of the thoroughly evangelical character of the endeavors in progress. The following notice of a prayer-meeting held by the women at Zaragoza, from the pen of Mrs. Gulick, reminds one of revival scenes in our own country, the requests for prayer corresponding remarkably with those that are now being presented at the Tabernacle in Boston.

"I should like to tell you a little of the encouragement we have here in the work among the women. It seemed at first stony soil, there was so little spirituality even in those who, as we felt, had begun the new life; but now we are getting more into their hearts, especially since the opening of the schools, and the mothers have begun to pray earnestly, and in union, and God is blessing us. We are having prayer-meetings together that are really delightful. At our last, there were present fifteen women besides Gracia Martinez (the teacher of the girls' school) and myself. All but four led in prayer, and our hearts were deeply stirred by the prayers that were offered. Each one had some special favor to ask. One poor woman who has long been praying for the release of her only brother, who had been banished for life to Africa, because he left his post for a moment when on sentinel duty, gave thanks that his sentence had been commuted to three years' service in Cuba, and prayed that he might there receive the gospel, either through her letters, or by some one whom God would send to him. Another prayed that her sister, who will not speak to her now because she has become a Protestant, may be brought to know the truth. Another, with many tears, prayed for her husband. She said, 'O, Lord, thou knowest it was he who first brought *me* to hear the gospel. Bring *him* now to accept thee as his Saviour.' So all around the little circle, one after another opened

her heart to the Lord. Three of the women, who have been lately brought into our meetings, though they did not pray audibly, were deeply touched. Sunday night my husband preached about the thief on the cross, and, at the close of the meeting, he invited those who were anxious about their souls to remain to converse with us. These women stayed. They told us that they had already begun to pray in their homes; and before we left them, two prayed earnestly that God would give them strength and grace to be faithful to their Saviour. They seem very happy to have found the light, and so we feel that they have begun a new life."

THE AUSTRIAN EMPIRE.

In Austria, despite all the opposition of the Romanists and of High Church Protestants, sustained by the government of the country, there is no ground for discouragement. The very presence of these missionaries amid the thick darkness that broods over the land will not be without result. Thoughtful men are led to inquire into their motives and into the gospel which they come to proclaim. Little by little, the leaven is working. Each believer speaks of his new-found faith to his neighbors and friends. Thus one family after another is reached; and though believers have much to suffer in the way of personal trial and persecution, yet their patient faith and devotion to Christ are telling upon the minds and hearts of those about them. Mr. Schauffler, at Brünn, has been restricted in all attempts at preaching or in direct evangelical labors, such as for a time promised great results. No sadder sight has been presented on mission ground for years than that of a great company gathered about the closed doors of the hall where he had been lecturing and setting forth the essential principles of the gospel. But not in vain was that assembly; and the men and women that thronged about those closed doors, and went home with saddened hearts, will never again be what they were. The fire can be covered, but it will still burn underneath, and many a soul in secret, of whom the missionary may never hear, will be led to study the gospel. It is in these ways that a great moral and social change is being wrought. Years may pass before it will find expression in public, and before the Austrian government may yield to its power; without such effort, however, there were but little hope for the land; with it, we may look for better days.

Perhaps the most important work now in progress is among the few that bear the Protestant name. At first they were suspicious of the missionaries, looking upon them with doubt as to their motives, with something perhaps of national pride at the thought of American Protestants coming to labor among them; but little by little, this feeling is passing away. Pastors gladly welcome the counsel and aid of the missionaries in their own labors, and in this manner thousands of persons are to-day hearing a purer gospel and are brought under a higher type of evangelical influence. The friends of missions may well take heart and hope from what is thus being accomplished. The following extracts from letters recently received will confirm the statements just made; and show that, though hindered and restricted in many ways, there is no little encouragement to prayer and continued effort in this most interesting field.

Of one family a missionary writes: "They are simple peasants, not very poor nor very rich. Their joy and thankfulness to God that he allowed his truth to find them, it is good to witness." Another missionary speaks of the introduc-

tion of Sabbath-school instruction in a Protestant church, "as something hitherto utterly unknown" in Eastern Moravia. "The attempt has been crowned with success. On the first Sabbath seventy children and youth were present, and four teachers besides the pastor. All felt interested and encouraged." Two months later the missionary was there again, and was delighted with the increase of numbers, the manifest interest, the zeal of the teachers, and the tokens of God's blessing on the school. "After the sermon was over, the chief elder of the church, and all of the teachers, held forth to me quite eloquently on the advantages of the Sabbath-school."

Another sign of progress alluded to is the holding of public religious conventions, or what we should call conferences of churches, something before unknown in Austria. At the first of these eighteen ministers were present, including two missionaries. "A number of excellent addresses were made on practical subjects. It was seen by all who had a heart for the truth, that this informal, unofficial, practical way of bringing a religious subject to the notice of the people is admirably calculated to start them out of the indifference with which they have been accustomed to listen to set sermons, and is a valuable auxiliary to other means of grace." A pastor present at this first conference arranged for a similar meeting in his field, and invited a missionary to be present. "The old church," he writes, "was crammed full. It was estimated that over a thousand were present. Addresses were delivered on the advantages and duty of regular church going, the necessity of church discipline, spiritual life, and family worship. It was a new thing to these people to see several pastors unite in illustrating and enforcing such practical themes." Another conference was at once planned. Thus the leaven spreads.

In view of the manner in which this work in papal lands is now carried on, its present success, and its promise for the future, is it too much to ask those churches and individuals who formerly contributed to another Society for this object, and those at whose instance it was assumed by the Board, and those, too, in deference to whose wishes a special collection in its behalf was given up, to make enlarged contributions to the general treasury, that this enterprise be not a burden on the older missions?

A QUESTION.

Is it probable that there would be any serious collapse in the home field, if ten or even fifteen individuals out of the seventy thousand evangelical ministers devoted to its spiritual culture should go abroad this year to reinforce the missions of the American Board; — if two men should go to Monterey to help Mr. Kilbourn, left alone in charge of the entire mission; one to Guadalajara to stay up the hands of Mr. Edwards, also left alone by the absence of his associate, broken down by overwork; one to Spain to encourage the brothers Gulick in labors so happily begun; two to Mardin to help Mr. Andrus in the care of two seminaries, four churches, fourteen out-stations, eighteen schools, twenty native helpers, and in the evangelization of all Mesopotamia; one to Marash to aid Mr. Montgomery in educating a native ministry to take up and carry forward

the work so far advanced in that quarter; two to reinforce the Madura mission, to take the place of the lamented brethren Capron and Peck, one of them to assist Mr. Washburn at Pasumalie, in the charge of the theological training-school which is to supply the needs of thirty two churches and the one hundred and sixty preaching places already established amid a population of two millions; four to North China to take the place of men obliged to withdraw from the field, and to hold central positions won only at the hardest and of vital moment to eventual success; one to Micronesia to take the work just given up by the veteran Snow, a field of self-denial and of special blessing from the Head of the Church; and one more, the fifteenth in the list, to the help of Mr. Ireland at Amanzimtote in the training-school of the Zulu mission? All these not for enlargement, but to keep up the ranks, to maintain in healthful vigor the work now in hand,—a number made necessary from the fact that but few ordained missionaries have been sent out the last three years, and not one *for the last seventeen months!*

Once more let the question be repeated, Is it probable that there would be any collapse in the home field if out of the three thousand five hundred Congregational ministers of the United States these fifteen men were to go to the several positions named? Or is it probable that the real progress, and the early triumph of the kingdom of Christ *in the world*, would be seriously hindered by their going? Is it not possible that these fifteen men could be spared, and even a half dozen more for JAPAN, and the means, too, to support them out of the millions spent on church work at home?

CHRISTIAN MERCHANTS AND MISSIONS.

AN interesting article in the "Chinese Recorder and Missionary Journal" for November, 1876, from the pen of Dr. S. Wells Williams, recalls the eminent services to the cause of missions rendered by the American house of Olyphant & Co. of Canton. Forty years have passed away since the inception and execution of their munificent enterprise for the promotion of commerce and the search for new openings in mission work. A report of explorations made at the expense of this firm, in two volumes, was published at New York in 1839, entitled "The Claims of Japan and Malaysia upon Christendom, exhibited in notes of voyages made in 1837, from Canton in the ship *Morrison* and brig *Himmaleh*, under direction of the owners."

Though the results of the attempt thus made were not all that had been anticipated, yet valuable knowledge was acquired for the benefit of subsequent inquirers. But in those early days," observes Dr. Williams in the conclusion of his article, "the encouragement of Christian merchants was needed. American missions to China were begun in 1829 at the suggestion of Mr. Olyphant. He supported and encouraged them when their expenses were startling, and the prospect of success faint. He and his partners furnished the mission a house rent-free in Canton for about thirteen years. The church with which he was connected in New York at his suggestion, in 1832, sent out a complete printing-office, called the Bruen Press, from their late pastor; and when the 'Chinese Repository' was commenced, in 1832, he offered to bear the loss of its

publication if it proved to be a failure, rather than that the funds of the American Board should suffer. He built an office for it in Canton, where it remained twenty-four years, till it was burned with the factories in 1856. The ships of the firm gave *fifty-one* free passages to missionaries and their families going to or from China. The voyages of the two ships now noticed cost many thousands of dollars, and this and other benefactions were cheerfully given, if thereby the good cause was advanced.

“The memory of such men is blessed, and their works follow after them; and it is a pleasure, after so many years, to recall them to mind. Their example is worthy of imitation; for Christian merchants have as much a duty to do good to the Chinese and Japanese in their trade as missionaries or physicians have in their preaching and practice.”

THE INDIAN PROBLEM SOLVING ITSELF.

ONE of the most difficult questions which our government has before it, is the proper disposition of the aborigines of our country. It is not a new question; indeed, it would be hard to say when it was not an old question. It has received the light which some of the ablest of our public men and some of the wisest of our philanthropists were able to throw upon it; and yet it has remained unsolved to this day. Rather, it has seemed to grow more and more perplexing, more and more hopeless.

Unexpectedly, however, we have light from a new quarter. The wisdom of the red man we have not called to our aid, and yet it has come unsought, with much of promise for us and much of hope for him. By means of a certain rude instinct, impatient, but not wholly unintelligent, he seems to have discovered the secret of his own Future. The Flandreau colony, of which I am to speak, his own sole achievement, may be regarded as not only a prophecy but a revelation.

Our special interest in this community is that it is a colony of Dakotas, who fifteen years ago were “blanket Indians,” busy over their war-dances and heathen mysteries, but who now are citizen farmers, living upon their own homesteads in the midst of and a part of a white community. This colony now numbers three hundred and sixty-one persons. It is located near the eastern line of Dakota Territory, in the beautiful and fertile valley of the Big Sioux River, lying along that stream for twenty miles, its center being about forty miles from the thriving town of Sioux Falls.

They have more than five hundred acres under cultivation; they own eighty-three horses and more than one hundred and fifty head of cattle; and they raised this last season one thousand one hundred bushels of wheat, more than one thousand seven hundred bushels of corn, and four thousand bushels of oats and barley. They live in comfortable log houses, provided with the common furniture and conveniences of frontier homes. They have a Presbyterian church of one hundred and sixty Dakota members, ministered to by a native preacher of ability, more than half of whose support comes from the contributions of his charge.

But the most of these men were, in 1862, engaged in the Sioux Outbreak in

Minnesota. For three years they were held in military prisons. Meanwhile their families and the remnants of their tribe had been deported to the Missouri River; so that when they found themselves together again it was at Niobrara, Nebraska, or soon afterward, at the newly-established Santee Agency, a few miles below.

What impulse stirred them up to break away from their own tribe, to which they had but just returned, and try the hard work of making a home among coldly disposed, if not hostile whites? What made them leave all their old traditional ties and relationships and go forth as strangers and wanderers? It must be borne in mind that they left behind them the food, which the Government issued weekly on the Agency, to seek a very precarious living by farming, for which they had neither tools nor teams. They also gave up the advantage of the yearly issue of clothing, and the prospect of such considerable gifts of horses, oxen, cows, wagons, and plows, as were distributed occasionally on the Agency. More than this. Those who had already received such gifts from the United States Indian Civilization Fund had to leave all behind, though they went out for the very purpose of seeking a higher civilization. They went forth in the face, moreover, of great opposition and derision from the chiefs of their tribe. The United States Indian Agent was also against them. Whence then did they have the strength of purpose which enabled them to face all this opposition, brave all these dangers?

The germs of this movement are only to be found in the resolves for a new life made by these men when in prison! There all were nominally, and the larger part were really, converted to Christ. All of them, in some sense, experienced a conversion of thought and purpose. There they agreed to abolish all the old tribal arrangements and customs. Old things were to be done away, and all things were to become new. And as they had been electing their church officers, so they would elect the necessary civil officers.

But when they came to their people they found the old Indian system in full power, backed by the authority of the United States. Of the old chiefs who ruled them in Minnesota, Little Crow and Little Six, the leaders of the rebellion, were dead; but the others, who had been kept out of active participation, not by their loyalty to the United States, but by their jealousy of these leaders, had saved their necks and were again in power. A few had been appointed to vacancies by the United States Agent, and the ring was complete. And our friends were commanded at once to fall in under the old chiefs before they could receive any rations. They must be Indians or starve! Nothing was to be hoped for from within the tribe, nor from Washington. The Indian principle was regnant there also. Nothing was left to them but to seek some other land. One said, "I could not bear to have my children grow up nothing but Indians;" so they all felt.

They made their *hegira* in March, 1869. In this region this is the worst month in the year, but they had to take advantage of the absence of their agent and the chiefs at Washington. Twenty-five families went in this company. A few had ponies, but they mostly took their way on foot, packing their goods and children one hundred and thirty miles over the Dakota prairies. About midway a fearful snow-storm burst upon them. They lost their way and one woman froze to death. The next autumn fifteen other families joined them,

and twenty more followed the year after. Even one of the chiefs, finding the movement likely to succeed, left his chieftainship and its emoluments, to join them. He thought it more to be a man than to be a chief.

Existence was a hard struggle for several years; for these Indians had neither plows nor working teams. But they exchanged work with their white neighbors, and so had a little "breaking" done. And in the fall and early spring they went trapping, and by this means raised a little money to pay entry fees on their lands and buy their clothes. On one of these hunting expeditions, Iron Old-man, the acting pastor of their church and a leader in the colony, was overtaken, while chasing an elk on foot, by one of the Dakota "blizzards," and he and his companion died in the snow-drifts.

Four years after the colony began, the United States Government first gave them recognition and some assistance in the way of farming tools and teams. This was not without a long fight on the part of their friends. And since the government has begun to help them, it has been as hard a fight to keep it from doing too much for them, making paupers of them again. This is the vice of our Indian system. In 1874 Rev. John P. Williamson, who had been their constant adviser from the first, was appointed special agent over them, and he continues such at this time. To him this colony owes more than can be told here. The late Indian Commissioner, E. P. Smith, was in full sympathy with the movement, and gave it great assistance. Aside from working cattle and farming implements, they have had but little more help than has been received by the grasshopper sufferers among the whites in the region around them. They pay taxes promptly, and use the ballot with more conscience than most foreigners. Thus the colony, after eight years of life, promises success.

THE TREASURER'S STATEMENT.

Six months of the Board's current financial year ended with February, and the following brief statement shows the prospects of the treasury on the 1st of March:—

The debt of September 1, 1876, was	\$31,050.22
Special donations, to reduce this, amount to	8,659.36
	<hr/>
Balance still due	22,390.86
The appropriations for the year were	475,000.00
Donations and legacies, with income from permanent funds, received to February 28	177,880.86
	<hr/>
	297,119.14
Deducting from this amount certain sunis expected from Permanent Funds, and an anticipated saving in exchange from the decline in gold	11,000.00
	<hr/>
There remain to be raised	\$286,119.14

prior to September 1, besides the uncanceled portion of the debt of September 1, 1876, \$22,390.86, as above. Of this \$286,000, the Woman's Board will furnish \$24,000 (being half their appropriations for the year), leaving \$262,000 to be secured from donations and legacies.

During the corresponding six months of 1876, the Board received \$233,511.71. We are brought thus to meet the question, Can we hope to receive \$28,500 more this year than last, in the six months ending September 1? It is a hard question to answer!

Everybody knows that this year many wells are dry, and all springs are low; that less seed has been sown, and lighter harvests are to be reaped; that the air is full of the rustle of the wings of riches, vanishing out of sight. It is a hard question! But, "brethren, we do you to wit of the grace of God bestowed upon the churches of Macedonia, how that in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality." *Yes, there is hope in "the grace of God!"* With it, self denial becomes sweet, and there will be no lack.

Does any one ask, What is my proportion of the requisite increase on my last year's gifts to the A. B. C. F. M.? It will readily be seen that twelve per cent. advance will furnish all that is needed on the scale of our present operations. Add twelve cents to each dollar! None will be poorer on earth, or in heaven!

While it is still hoped that some friends of the Board will be led to contribute particularly for the extinguishment of the old debt, it should be clearly understood that our chief endeavor is to prevent any deficiency during the current year. To do this, there must be either the addition of twelve per cent. by the donors of last year, or new donors must be found who will provide the \$28,500.

Some of the friends of missions cannot be expected to make any advance in their contributions. Self-denial has its limits, and it is already said of them, "They have done what they could." But may not such friends, especially the pastors, endeavor to secure donations from those who have not yet learned the blessedness of giving for this object, according to their ability? Are there not many persons newly brought out from the world by the grace of God, who can be enlisted with them and us in this service? Our expectation for help lies in this direction largely. This suggestion is emphasized, and will, we hope, be found practicable and fruitful.

THANK-OFFERINGS PROPOSED.

BY A LADY IN CALIFORNIA.

DEAR SIR,—I inclose this month \$1,000 to the American Board as my Centennial offering, in recognition of our God's wonderful mercy to our country during the whole of the first century of its existence. And the more I think of it, the more it seems appropriate that in this first year of a new century, some such grateful recognition of his goodness should be general among his people. Would you be willing to suggest it in the next Herald to the contributors to the American Board? Cannot a hundred be found who will give \$1,000 each; or a larger number smaller sums, to raise at least \$100,000 in addition to their usual offerings, to help give to other nations, now in darkness, the glorious Bible, which has done so much to exalt and bless our land? God is now granting to us some indications of returning material prosperity; and, infinitely

better than this, he is most abundantly favoring us with a widespread, precious outpouring of his Spirit. I believe he is to visit Boston with a richer blessing than has ever been known before. Surely this is not a time for retrenchment, but for advance all along the line. The fields, so white to the harvest, must be entered. God, in his providence, is opening wide the doors. We must not close them by our faithlessness and neglect. Shall we not rather "bring all the tithes into the storehouse, and prove him now herewith, if he will not open us the windows of heaven, and pour us out a blessing, that there shall not be room enough to receive it."

May not the opening year of this second century thus be inaugurated by the freer flight of the everlasting gospel over the world, winged by our more self-sacrificing and abundant offerings? And will not this be a surer augury of blessing to our own land, than any heaping up of earthly riches, or leaning upon an arm of flesh? Would that we might fully learn the lesson, "It is more blessed to give than to receive."

Excuse this letter. I have written because I could not help it.

FORTY YEARS OF MISSION LIFE.

BY REV. WILLIAM TRACY.

I AM reminded that day before yesterday ended forty years from the day I left my father's house on my way to India,—forty years filled with mercies and with proofs of the divine faithfulness,—and forty years of unbroken pleasant intercourse with the officers of the American Board. When we left America we were told that five years was the average of European life in the Madura District, and we came with the expectation that we might possibly live that length of time, and do some little work for the Master. But now, after forty years, we are still here, not so strong, certainly, as we once were, but still at our post; often weary *in*, but not *of*, our work. Forty years have made many and great changes in the district. Then, there were scarcely any native Christians, except a few connected with the regiments stationed here; now, there are over eight thousand connected with this mission, in hundreds of villages. Then, there were no churches except those at two stations, composed of mission helpers brought from abroad; now, there are thirty-two organized churches. Then, there were no native pastors; now, there are seventeen, all engaged in mission service, and most of them in pastoral charge of churches. Then, our helpers were brought from other districts; now, nearly all our greatly increased number of helpers have been found and educated in our own mission. Then, it seemed an absurdity to the native mind to suppose that any Hindu would become a Christian; now, the prevailing feeling among intelligent natives appears to be that Christianity is, ere long, to become the prevailing religion of the country. Then, the government was doing nothing for the education of the common people; now, it is doing much for this object. Then, the prejudice against female education was exceedingly strong; now, the prejudice is giving way, and many females, old and young, are learning to read. Then, Tracts and Scripture Portions were given away to all who would receive them; now, they are

sold. Then, no school fees were received; now, they are paid in nearly all our schools. Then, it was necessary to pay girls for attendance at school; now, they pay fees instead.

But time would fail me to tell of all the changes, moral and material, which have taken place. Much land still remains to be possessed; great obstacles are yet to be overcome; but a review of the past is full of encouragement for the future. I have seen far more accomplished than I once expected to see; and though age and infirmity warn me that I must lay down my armor before the final victory, I am sure that the kingdoms of this world will become the kingdoms of our Lord and of his Christ. By and by, we that sow and they who reap will rejoice together in the kingdom of our Father.

NORMAL SCHOOL SALUTATIONS.

HARPOOT, TURKEY, TO FARMINGTON, MAINE.

HARPOOT, EASTERN TURKEY, *December 22, 1876.*

DEAR FRIENDS IN AMERICA, — How can we express our sense of gratitude for your generosity to us! Surely it can be only the "love of God shed abroad in your hearts" that can prompt you to render such assistance to a nation, degraded and ignorant compared with your own beloved land. Though our country has, until recently, been not only destitute of the means of education, but also has abounded in everything that was an obstacle to it, yet, through the labors of the missionaries you have sent us, and such gifts as yours, it has been wonderfully changed.

Let us say a few words about one of the many schools which are now shining like lights in this dark land. The number of our scholars last term was fifty-three, all between twelve and thirty years of age, sixteen of them from this city, the rest from the surrounding towns and villages. There are some whose fathers are not Protestants, but are among the most wealthy and influential of the old Armenians; yet they like our school so much that they send their boys here, in spite of all the attempts of other Armenians to prevent them. Besides much help furnished by the missionaries, we have three native teachers, — two Armenians and one Turk; the latter teaching only in his own language and Persian.

The languages taught are Ancient Armenian, Modern Armenian, Turkish, Persian, Greek, and English. The studies pursued last term were, arithmetic, algebra, geometry, book-keeping, geography, grammar, history, moral philosophy, physiology, and astronomy; the last two with charts and maps; besides the daily study of the Bible and weekly instruction in music and drawing.

This summer the Pasha, the governor of the province of Harpoot, and his suite, paid us an official visit. It was the first time that an officer of the government ever entered a Christian school here. We had a short examination in his honor, with which he expressed great satisfaction. To prove that he meant all which he said in praise of the school, he asked permission to send his own boy, and also sent a letter to the Minister of Instruction at Stamboul in our praise, and one to us, with a present of books.

Our long summer term of seven months closed with a two days' examina-

tion, which yet seemed too short for all we wished to do. The teachers and scholars, and not less the parents and friends, and best of all the missionaries, seemed entirely satisfied with the work which had been done during the year. The whole concluded with an exhibition which lasted three hours, which seemed to delight the great number who, from far and near, crowded our largest room. Fifteen of our older scholars have gone to teach and preach among the villages of the plains and mountains.

We hope you are not wearied by the length of this letter. Our hearts were so full of gratitude, and your gift showed such interest in us, that we hope to be excused.

Praying that God may bless your school, "above all you can ask, or think," we remain

Yours most gratefully,

In behalf of the Normal School,

(Signed)

HAROOTUNE ENFIEJIAN.

EDUCATION IN JAPAN.

THOSE who attended the Thursday morning session of the Board at Hartford, October 5, will not have forgotten the statements made by Hon. Alpheus Hardy in regard to the progress of education in Japan. These statements were apparently as unexpected to the audience as they were gratifying; and the interest felt in them was materially enhanced by the fact that the Head of the Department of Education in that empire, Tanaka Fujimaro, was sitting on the platform! The friends of the Board who were not present on that occasion, will doubtless be glad to become acquainted with a few facts, gleaned from "An Outline History of Japanese Education," prepared for the International Exhibition.

ANCIENT EDUCATIONAL EFFORTS.

It appears from this interesting volume, that endeavors in this direction began many centuries ago. "As early as A. D. 300, there are accounts of Corean and Chinese scholars being brought over to teach a knowledge of the Chinese alphabet and Chinese books to the Japanese imperial Court. The alphabet of forty-eight characters which is used in the simpler styles of writing, is now considered to have been the modification and simplification of certain familiar Chinese characters."

After a time, however, the imported scholars were replaced by Japanese who had been educated in China; so that there gradually grew up, in connection with the imperial government, a system of instruction which, though it differed widely from its prototype, rendered an important service. It was not designed to diffuse knowledge among the masses, but to train up men for public stations. To this end an institution, in the nature of a university, was established at the capital, which had branches in all the principal provinces. Other institutions sprung up under the patronage of the more powerful daimios, designed especially for the samurai class, — military retainers, — a body of men who are to become, there is reason to believe, a chief agency in the evangelization of Japan.

MODERN ENDEAVORS.

The earliest modern improvements in education were owing, it would seem,

to the influence of the Dutch at Nagasaki. Because of this influence, it is supposed, when Commodore Perry made his memorable visit to Japan in 1853, it was found that a perceptible advance had been made from the old Chinese medical system toward the more rational ideas of Europe. It was not, however, till the country was opened to foreigners by treaty that Western learning began to affect, materially, the national life. As early as 1861, a number of persons were sent to Holland (others were sent subsequently to England and America), to receive instruction in the arts and sciences of the West; and the result has been very salutary. Many of the most responsible posts under the government are now filled by men of this class. They naturally, as did others, saw the urgent need of a broader system of education; and after the revolution of 1867, whereby the shogunate was abolished, and the Mikado had resumed his rightful place in the government, the time was thought to have come for the needful change. In 1871, therefore, a department of public instruction was created.

THE PRESENT SYSTEM.

In order that the new educational departure may be fully understood, the following statement is submitted, derived for the most part from the "Outline History."

The *Department of Education* is administered by a Minister and other officers. The business is transacted in separate bureaus, each having its appropriate work.

The Bureau of Superintendence is charged with the duty of inspecting the schools of the empire, and with the duty of general supervision.

The Bureau of School Affairs has charge of the business of the schools with the department, and with the appointment and designation of officers and teachers.

The Bureau of Medical Affairs has charge of the schools of medicine and pharmacy. The health office was formerly connected with this bureau; but it has been recently transferred to the Department of Home Affairs.

The Bureau of Reports collects, arranges, and publishes statistics. It gathers information concerning education in foreign countries. It publishes a semi-monthly report, containing information for teachers and those interested in education. The preparation of school books is also in its care.

The Bureau of Finance is charged with the care of all financial transactions of the department, with the payment of moneys to the government schools, and with the distribution of the annual appropriations to the local school bureaus.

The government schools are each managed by a director who is responsible for the general conduct of the institution; but in all important matters he is required to consult the department.

In each of the local governments there are officers charged with the care of educational affairs. The empire is divided into seven *grand school districts*, in each of which it is proposed to establish educational institutions for higher instruction. These grand school districts are subdivided into middle and elementary school districts. Of the latter there were in 1874 about forty-five thousand. Their boundaries are determined by the natural features of the country, care being taken to construct districts so that access to the schools may be easy, and so that the ancient communal associations of the people may be respected, as far as possible.

TABULAR VIEWS.

To show the number and increase of "elementary schools" the following table is given. The statistics for 1875 are not yet available, but it may safely be stated that the increase has even been greater than that given for 1874. It is estimated that in 1875 the schools numbered at least 30,000, and the pupils 2,000,000.

ELEMENTARY SCHOOLS AND PUPILS.

	Number in 1874.	Increase for the Year.
Elementary schools, public	18,712	10,714
Elementary schools, private	2,356	
Pupils of elementary schools, male	1,303,300	293,684
Pupils of elementary schools, female	421,807	103,471

As fast as the wants of the communities may require it, secondary schools, graded so as to receive the pupils after they shall have left the elementary schools, are to be established. Already in some of the cities this necessity has arisen. The studies are designed to follow those pursued in the elementary schools. They differ from those in corresponding schools in Europe and America in giving more time to the study of the native language. Its complicated ideographic alphabet, and its various styles for colloquial, literary, and official uses, render it very difficult of complete mastery.

The following tables give the income from various sources devoted to the support of elementary schools under the direction of the local governments, the expenditures on their account, and the approximate value of their property. The *yen* is almost identical in value with the gold dollar of the United States.

INCOME OF ELEMENTARY SCHOOLS FOR 1874.

Source of Revenue.	Yen.	Increase for the Year.
From school-fees	301,603.32	179,650.54
From school-district rates	1,458,610.06	620,291.32
From voluntary contributions	1,080,845.46	651,080.78
From government pro-rata appropriations	272,330.17	27,804.89
From interest of various funds	354,326.50	309,768.76
From miscellaneous sources	326,407.50	66,428.40
Total	3,794,123.01	1,855,024.69

EXPENDITURES OF ELEMENTARY SCHOOLS FOR 1874.

For what expended.	Yen.	Increase for the Year.
For teachers' salaries	1,295,686.63	672,540.74
For other salaries	282,527.51	150,516.54
For expenses in inspecting	28,269.64	22,876.38
For building and repairs	643,536.01	351,213.94
For books and apparatus	488,137.25	176,400.45
For fuel and lights	170,832.56	107,657.75
For miscellaneous purposes	286,289.03	138,500.81
Total	3,195,278.63	1,619,706.61

ELEMENTARY SCHOOL PROPERTY, 1874.

Character of Property.	Yen.	Increase for the Year.
Value of school-houses	1,038,026.57	505,752.66
Value of school-grounds	124,580.39	74,090.79
Value of school-apparatus	413,595.61	248,346.53
Value of school-books	367,653.63	179,867.85
Amount of school-funds	3,796,392.07	1,936,430.89
Total	5,740,248.27	2,944,488.72

HIGHER SCHOOLS.

Normal schools have been organized in each of the seven grand school districts, the purpose being to give the pupils a good education in all the branches taught in the elementary schools, and also to impart a knowledge of the proper methods of teaching. The education of women has been in part provided for by the liberality of the Empress. She gave money from her private purse some time since to erect a building for a female normal school, and directed the Department of Education to see that her wishes were carried out. The edifice was dedicated in October, 1875, "in the presence of her Imperial Majesty, with simple but impressive ceremonies."

It is obvious that the Japanese must receive for the present much of their higher education through foreign tongues, as their own language cannot give them all which they need. Hence the Department of Education has established at important centers Foreign Language schools, and as the English is destined, doubtless, to introduce the Japanese extensively to science and philosophy, in each of the seven grand school districts there is an English school; and in Tokio there is one for teaching German, French, and Russian.

THE UNIVERSITY.

The system would be incomplete, of course, without a national university; one was organized, therefore, in 1873. The applicant for admission must have a thorough knowledge of English, and be a good elementary Japanese and Chinese scholar. He must have mastered arithmetic, descriptive geography, and the history of Japan, as also an outline history of the Western nations. The course of study extends through six years; but during the last three the students enter upon professional and technical topics. The *general course* (for the first three years) includes Language (chiefly English it would seem), Mathematics, History, Physics, Natural History, Political Economy, Latin. The *special courses* are pursued in distinct colleges. Already there are Colleges of Law, of Chemical Technology, of Engineering; and there is a School of Arts and Manufactures in the Japanese language. In the University there are twenty foreign professors and fourteen Japanese. The whole number of students is 349.

There are still other institutions. A Military College was established in 1867; and a Naval College has been organized since that time. There is an Engineering College, as also a Medical College.

The student of history will deem the facts set forth in this brief exhibit as remarkable as they are unprecedented. It is but a few years since this empire seemed to be hermetically sealed against the rest of the world. But not only has it surrendered its policy of isolation; it has come forth therefrom with a degree of alacrity which none could have anticipated. Instead of repelling the knowledge of the Western nations, as it did a short time since, it now invites it and honors it. Cautious observers may suggest that we have not seen the end. Very true. But we have no reason to distrust the future. The progress of Japan is not in the keeping of man. He that is Lord over all, has the hearts of all its millions in his hand; the Christian has a right to hope, therefore, and in view of what is taking place, to believe confidently, that this empire has been given to the Son as a part of the great inheritance which of old was promised to him, and not only so, but to believe that he is soon to put his Well-beloved in full and undisputed possession!

“ONE LITTLE EWE LAMB.”

FRENCH Protestants, though numbering hardly a fortieth of the population of France, burdened by the necessities of their home work, and crippled by conflicts with rationalism in their own ranks, have regarded foreign missions not simply as a duty to the heathen, but as a means of spiritual blessing to themselves. Their mission to the Bassoutos is one of the most successful in South Africa. The degree of Christian civilization attained has subjected their converts to repeated trials through the jealousy and covetousness of adjoining populations, especially of the Dutch Boers. They have seen their churches and school-houses destroyed, their cultivated fields laid waste, and they have sought new homes with a trustful faith and unflinching devotion to the cause of Christ.

But now comes a sadder trial. The same English High Church influence that has interfered in the work of the American Board in the Hawaiian Islands and in the Mahratta mission; with the London Missionary Society in Madagascar; with the German missionaries among the Kohls; with the Church Missionary Society of Ceylon; and with the Presbyterian Board in Persia; now seizes this little ewe lamb of the French Protestant Evangelical Society. Would that the whole Protestant world would cry out against this wrong! Would that some Nathan could make his voice heard, *effectually*, in the ears of these men!

ITEMS FROM THE MISSIONS.

MR. SMITH, of Tientsin, North China, reports a recent tour made by Mr. Porter and himself, during which they baptized ten persons (two of them infants). On returning to Tientsin they found, to their joy, that there were inquirers at the city chapel. One of these was a literary graduate, who had, in a short time, “become acquainted with a surprising amount of Scripture truth,” and who was soon baptized, appearing remarkably well. One of the persons baptized on the tour was the nephew of a man baptized a year ago.

His mind had gone "through interesting stages of opposition to the truth," until the remarkable interest of his aged mother in the gospel story, and her death, removed all his reluctance, and he was anxious to be united with the people of God. Of this mother's case, Mr. Smith writes: "This old lady had never seen a missionary, and knew only of the gospel what she learned from her brother and her son. But so far as she knew she believed, and, believing, she desired baptism. She was so ill that recovery was almost hopeless. No missionary was to be found within less than a six-days' journey, and, if found, he probably could not go. Two or three church members held the first Christian council in the history of that village. The question for discussion was, What is valid Baptism? A few months before they had never heard of it. Now it seemed to the sorrowing brother, and the filial son, a necessity for their sister and mother. They decided that it was best for the brother to baptize his dying sister. He did so, and they believe, as we believe, that she died in the faith."

Dr. Osgood wrote from Foochow, in January, that in many respects the work of the mission was giving unusual promise. There were five or six inquirers at the Nantai station; the news from Shao-wu was encouraging, and one of the helpers from a new out-station had just been at Foochow, reporting that his chapel was crowded night after night, and there were several inquirers.

A letter from Mr. Leavitt, of the Japan mission, just received, contains very pleasant tidings from Osaka. Many in the United States have taken a special interest in this first Japanese pastor. "A second church was organized at the hospital building of Dr. Adams, Saturday, January 20. Twelve persons — seven members of churches here, four newly professing hope, and Sawayama, from Evanston, Ill., banded together for this purpose. I was allowed the privilege of acting as their counselor. They called a council of delegates of the seven churches, the missionaries, also missions of other societies here, with the churches which they might represent. This was the first council of natives in Japan, I do not doubt. They had to be taught. They chose Mr. Davis moderator, with one of their own number and Mr. Gulick as scribes. They listened to the statement of the persons proposing to unite in the formation of the church, expressed their conviction of the wisdom of the proceeding. They then listened to further statements of the church respecting a call which they had extended to Mr. Sawayama to become their pastor, and his acceptance; proceeded to examine him for the space of an hour and a half, mainly through their moderator; then approved him for the office, adopted a programme of ordination and installation exercises, and in the afternoon carried it out. Mr. S. was ordained as the first pastor in this country over this small church of twelve, including himself. This body of men pledge themselves to raise (or give rather) seven dollars per month; one will be required for rent, the remainder for their pastor. Their pastor, who has lived in America five years, and has foreign habits and tastes, and, being weak in the lungs, is not able to change his habits back again with impunity, will probably require fifteen dollars a month when he shall have a wife, pos-

sibly more. This amount the church hopes to raise soon. . . . I can almost see this church grow since it has enjoyed the rich privilege of a pastor, and such a pastor! Brotherly love! They cannot seem to part from each other to go to their homes. Service! Each one is offering himself or herself to any work within reach, only too glad of the opportunity.

Mr. and Mrs. Edwards at Guadalajara, Western Mexico, were well on the 29th of December. Though they had been very anxious during the heat of the revolution, their solicitude had mainly passed away. They had felt obliged to suspend some of their meetings, on account of the excited state of the people; still Mr. Edwards reports large congregations, and he speaks of twelve adult candidates for baptism. Of the work outside of the city he knows but little; and yet he has reason to believe that there is progress even in these times of commotion and fear.

A letter from Mr. Jenney, dated January 4, gives an account of an excursion which he had made from Monastir, European Turkey, to certain places in his field. In describing a Sabbath which he spent in Vatasha, he mentions the following incident:—

“I found several who hoped, and some who were quite confident, that they were Christians according to the Bible. I accordingly took for my evening theme, ‘What is it to walk with God?’ Having answered that question, I remarked that we could not have God with us if we went where He could not go, or were engaged in that of which He disapproved. Then, describing the lives of some so-called Christians here, I asked, ‘Does such a one walk with God?’ I knew immediately when an illustration applied to some person, for others turned their eyes towards him, and in their countenances said, ‘That is for you;’ but when one of these was hit in turn, he quickly hid his face. I asked them again and again if one who did so and so had God with him, and received the answer, ‘Impossible.’ No sooner was the service finished than a brisk conversation sprang up on the theme of the evening. At length one exclaimed, ‘Mr. Jenney does not have any hope for us.’ I replied, ‘Mr. Jenney has not judged you, but your own consciences.’ ‘But,’ said one, who had asserted his Christianity more strongly than any one else, ‘I believe I am a Christian, but I must sell liquors, or starve. I have no other work and one cannot make money in Turkey who does not lie.’ ‘Ah,’ exclaimed another, ‘you were the foremost of us all to say that when a man was lying he was without God.’ What sort of Christianity is that without Christ? We must, as He says, ‘leave our wicked ways and trust God for money, or we are not Christians.’ It is difficult to make this people see that they are sinners, for they immediately fall back upon their belief that they were baptized into the Christian church. But after two hours this audience had argued themselves into the belief that they were not true Christians!”

A recent letter of Mr. Hastings, of the Ceylon Mission, furnishes the following extract:—

“A few months ago, our Native Evangelical Society resolved to extend

their work to the distant island of Delft, and to send a catechist and teacher there as soon as suitable persons could be obtained. One of the catechists of this station, a very suitable man for the place, offered his services, and they were accepted. It was arranged that he should go with his family to take up his abode on the island, in October, but the sickness of himself and family prevented, and they did not leave until December. As this extension of their work involves an expenditure nearly double their receipts the previous year, many of the friends of the society doubted the expediency of undertaking it. Some had strong faith that the money required would be raised. A few days after the catechist had gone, I received a letter from a native in Colombo, inclosing a check for 250 rupees, 'for the work at Delft.' This is nearly sufficient to carry on the work there for five months. Coming as it did from an unexpected source, and just as the catechist and teacher had fairly entered upon their work, it has greatly encouraged the officers of the society. The society now occupies three islands, instead of one, as formerly. There are still three others connected with this station, which I hope they will take up in due time."

Mr. De Riemer, of Ceylon, reports some very pleasant facts, showing the influence of Christianity. He notices the burial on one day of two little boys, one from each of two Christian families, when it was evident that the Saviour ministered support and peace to the sorrowing parents,—one of the fathers saying, "No! I have no grief now. This little suffering body is at rest. My grief is gone, and my heart rejoices that he is with Jesus." Mr. De Riemer says: "I was totally unprepared to witness such faith, such peace, such trust and calmness under affliction, as I witnessed that day. I have thanked God for it again and again, and the recollection of it will forever cling to my remembrance."

On another topic he says: "The annual convocation of our mission, in connection with the Annual Meeting of the Board, was held this year at Manepy, October 5. It was a very large and interesting meeting. The audience approached 500; and 300, by actual count, partook of the Lord's Supper, which concluded the services. The speakers represented the work now in progress in India, Japan, China, Africa, Turkey, and among the American Indians, etc. Bro. Howland dwelt upon the duty which Jaffna Christians should feel to make Centennial offerings for the Lord's work, and he mentioned the fact that a million of dollars, at least, had been expended in Jaffna by the Board since it began its work. It was an inspiration to look at the audience filling the church, and so attentively and thoughtfully considering the facts set before them. The singing was very inspiring. Old Coronation led the way, a native lyric familiar to most of the young people, entitled 'Jesus' Sweet Name,' came next, and then followed two of Sankey's hymns translated into Tamil—'Jesus of Nazareth' and 'Hold the Fort.'"

[MISSIONS OF THE BOARD.

Foochow Mission — Southeastern China.

JOURNEY TO SHAO-WU.

It was stated among the "Items" in the Herald for March, that Messrs. Walker and Blakeley had removed to an "up-river" station, Shao-wu. A letter from Mr. Blakeley, dated at that place, December 4, 1876, gives the following account of their journey, and the commencement of their work there:—

"We are in Shao-wu at last. It has taken our mission a long time to make it feasible for foreign families to live here, and it took a long time for us to get here, after we started. But we (brother Walker and I) are here now, with our wives and children; and feel profoundly grateful that our Heavenly Father has most kindly cared for us, suffering no evil to befall us or ours. You are aware of the serious difficulties that have occurred in several places in this province within the past year, as at Kien-ning-fu, Yen-ping-fu, and at Kwang-tseh-hsien. In view of these troubles, I had thought it would not be wise to bring our families here this fall. Yet we had purchased land and put up a small house, with the expectation of removing at some time; and we thought that the inhabitants of the place would hardly do worse by us, in any event, than to compel us to return to Foochow; which perhaps they would be as likely to do if we came alone. So at length we decided to bring our families with us, especially as our wives seemed perfectly willing to come.

"We left Foochow November 1st, and came, of course, by boat. A person who steps aboard a steamer at New York, and in ten or twelve days finds himself on the opposite side of the Atlantic, will not be likely to form a very distinct conception of navigation on Chinese boats, and up Chinese rivers. It took us three full weeks to reach Shao-wu, a distance of about two hundred and sixty miles. For about two-thirds of the way there is almost a constant succession of rapids, and our boats being more heavily laden than at any previous time, our progress

was much slower. We all kept together, that is, so as to anchor together over night, for mutual protection against robbers, and for the sake of each other's company.

CURIOSITY TO SEE THE LADIES.

"So far as we know, Mrs. Walker and Mrs. Blakeley are the first foreign women who have ascended the Min above Yen-ping-fu, about one hundred and forty miles above Foochow. At that place, where last spring the people threw stones at our boat, we kept out of sight; but at Yong-käu, where we have a chapel, we were not so careful. The people of the town discovered that there was a foreign woman on board, and a great crowd was drawn to our boat. The boatmen then rowed across the river, but here another crowd collected. I tried to keep them back, but could not persuade them to leave. All they wanted, they said, was to have one look at the foreign woman, and then they would go. At length Mrs. B. took up the baby, who was asleep, and came out on the open deck. The crowd were quite respectful, and true to their word, immediately began to disperse, and gave us no more trouble.

"We had been anticipating considerable annoyance from a crowd when we should arrive at Shao-wu. But we anchored the last night about a mile and a half below our landing-place. Brother Walker, with the helper, went on to see the house, which had been built during the summer and fall, and engaged sedans to come down to our boats the next morning at daybreak. The sedans being covered, the ladies rode to the house without any trouble. During the day, there were a good number of people present, looking wistfully around for some traces of the foreign women (a few saw them just before reaching the chapel), but the ladies were concealed up-stairs.

KINDLY RECEPTION AT SHAO-WU.

"We have been very well received, and there seems no reason to apprehend any danger. I speak of this particularly,

because at Kwang-tseh-hsien, about thirty miles above, on this river, there was a serious outbreak only last summer on account of the Roman Catholics, which resulted in the tearing down of their chapel.

"The American Consul at Foochow, M. M. Delano, Esq., has been very kind to us with reference to this journey, procuring passports for us to reside here, as well as to travel in the country, and also causing special messages to be sent from the authorities at Foochow to the authorities in this place, requiring them to see that we are properly protected. The first or second night of our stay here, the officers sent to ask if they should not station a guard at our gates during the day, lest the people should crowd in so as to molest us; but we thought this unnecessary, and declined the offer, with many thanks. Since then the officers have sent to see that we were safe.

"We are thankful to be permitted to labor in this land, and for such a people. As one becomes acquainted with them, I think he will be led to entertain a good deal of respect for their intellectual and moral capacity, though, as heathen, they show, like all other heathen, their need of the gospel. We hope our Christian brethren and sisters in America will remember us in their prayers, and with their titles. 'Be not weary in well-doing; for in due season we shall reap if we faint not.'"

Micronesia Mission.

GREAT PROGRESS AT THE MORTLOCK ISLANDS.

THE *Morning Star* reached Honolulu on the 14th of January, on her return from Micronesia, having been absent only a few days more than six months, — from July 5th. The different missionary stations were visited, supplies left, and missionaries taken to visit out-stations, as usual, though there was not time to do all, specially at the west, which the missionaries desired to do. The following letter from Mr. Sturges brings to view such progress of the work in the Mortlock Islands, west of Ponape, — which have been occupied only by Ponapean laborers, and only since January 1874, — as may well

call forth not only his gratitude, but that of every lover of the mission work. The first date of the letter is on board the *Morning Star*, October 20, 1876.

"We are now slowly making our passage from Lukunor to Jatanan. We came to anchor at Lukunor, near David's station, last Sabbath, near sundown. A canoe came off to us outside, bringing the joyous news that the teachers were all well, and the work prospering. Never did my heart fill with deeper gratitude and joy. . . . The delegate [from the Hawaiian Board] and the missionary went on shore at dusk, the crowds gathered on the beach were sweetly singing welcome to the *Morning Star* and the teacher. Now for the tug of war, — my hands still retain the 'impression' made in that 'run of the gauntlet,' and never shall I lose the impression made on my happy heart. Then the torch-light procession to the church, and our work was begun.

"After the services in the church we went to the front room of David's new house, where we examined fifty candidates for baptism. All appeared so well, and were so prompt and hearty in their answers, that the delegate said he should be the last man to refuse the water of baptism. I arranged with the Captain for an early breakfast and a boat, and ere the sun was up we were off for Oniop, at the other end of the lagoon, six miles away. There we were met on the beach by nearly all the population, and some from other islets. We soon gathered in their new, beautiful church, examined twenty-six candidates, who were in the afternoon baptized and organized into a church. The Lord's Supper was administered; deacons were elected and ordained; and the day's work was done. The next day fifty were baptized and received into the Lukunor church, which was organized last year, and now has a working force of sixty-four. In the evening we took off the monthly contributions of the church, consisting of a large quantity of nice shells, some valuable.

"October 27th. We did not get into port on the 20th, as we hoped, for the currents were against us, and head winds,

But after three days and two nights of drifting and beating in sight of the desired haven, we reached anchorage Sabbath afternoon, met our dear teachers on the beach, and received such hearty welcome from their loving people as we everywhere met, and such as these Mortlockers alone know how to give. After the handshaking along the two lines, reaching up indefinitely along the beautifully graveled walks, we followed the crowds into their new, fine church, and had one of our Mortlock meetings, — just the thing to make a man feel good. To save time, we spent some two hours of the night examining candidates for baptism; after which we went on board with very happy hearts.

“Early Monday morning we went in the boat eight miles to Jatanan, Parnapaj’s station. We found our teachers well cared for, living in a nice home, and the people engaged in erecting a new and good church. After the usual public services we examined sixteen candidates for baptism, who were admitted to the church in the afternoon. The Lord’s Supper was administered, and we left the Jatanan church and people with very happy hearts. The next day was our great day on Ta. Thirty-eight were baptized and admitted to the original church, of sixteen.

“30th. Since my last date we have organized the Etal church, of fifty members; also the Kutu church, of sixty-six members; and the Mo church of sixteen members. The last two are islets about seven miles apart, on the west end of the Jatanan lagoon. Etal is on a separate lagoon, some six or eight miles away from this, where we leave one of our best preachers, Moses; the king coming over, with three large canoes, to take home what he considered his greatest prize. The other teacher will probably be located on Kutu.

“There are now seven churches in these three lagoons, one at every inhabited islet, with an aggregate of 298 members. All these churches have good dwellings for their teachers, and good meeting-houses completed or in process of erection.”

AT HOME AGAIN — CHEERING REFLECTIONS.

“November 8th. Day before yesterday we came to anchor at Renan, and right glad am I to be at home, and especially to find that everything goes on well. I had good news to bring the people, and they have good behavior to please me. The reflex influence of this foreign work upon our home churches is worth more, I am about ready to say, than my own work here. And this is so everywhere. No church in the world can live on and in itself.

“As you will probably see the delegate’s report, it is not necessary for me to write very fully of this my fourth trip to the Mortlocks. I am greatly encouraged, and stimulated to push more of our Pona-peans into the foreign work. I am glad to find that quite a number who are in our school, and engaged in home work, are pleased with the idea of ‘promotion,’ which means stepping up to a higher parish in the front. The welcome our new teachers received, and the loud calls for more, are already producing results, such as we are glad to see.

“A few facts and incidents connected with my late trip, may be worthy of record. Of the thirty-eight I baptized last year at the Mortlocks, not one has died, not one has gone astray, and every one has abandoned his pipe! All the teachers are well; all have been blessed in their work; all have been abundantly supplied with food; new houses have been built for some; all have had new openings for work; a large canoe has been built and given to each of the teachers; and there are now seven churches in the group, with an aggregate of 298 members.”

THE PEOPLE READY.

“While there I was visited by four kings pleading for teachers, one of them from a lagoon never visited by white men; and when he found he could have a teacher, he came with three large canoes and took home their goods. I found there a messenger and a small present from the Hogolu king, asking me to come up and see him. Everywhere the people seemed literally hungry for the Word, doing everything for love.”

PROGRESS AT PONAPE.

"November 10th. I have been so busy with foreign work of late that I have hardly spoken of our home field. I have added four new churches to my little string of six old ones on this island, making a very pretty circuit of ten little families to care for and visit. I find it pleasant work to feed these, though sometimes I must cut the slices rather thin to make the loaf go all around.

"Religious interest commenced on the week of prayer, in January, and has not wholly ceased, though I have had so little time to follow it up. I am expecting to make a tour of the churches as soon as the 'Star' is gone, before commencing school. We are hopeful of teachers for work at home, and also to go abroad. We would like to give them more education, but the Lord seems to work by such as we have sent; and may it not be one of the lessons he would teach us, that the white man, even if he is from college, is not the only man to work for him?"

SELF-SUPPORTING WORK.

"Your great-grandchild, the 'Ponape Board,' is trying to work out the problem of a self-propagating, self-supporting mission; and this, her fourth year's report, is not discouraging. Her churches are multiplied, the field is enlarging, while the treasurer reports \$25 still on hand with which to begin the new year. Our foreign churches, as also our home churches, can and will do much in feeding, housing, and helping our teachers. Friends have been raised up for us at the Sandwich Islands, and elsewhere, to help them to clothing and other things, so that the teachers appear quite civilized in their neat homes and not untidy dress. The Hawaiian Board especially has done a generous thing in publishing the large, neat Spelling-book for the Mortlock islanders. The coming year looks bright and hopeful."

In another letter Mr. Sturges expresses deep regret that the *Morning Star* could not take him to Pingelap, where "more than two hundred candidates" were "waiting to come into the fold" and return him again to his home.

Mission to Spain.

INCIDENTS OF VISITS TO THE PROVINCE OF ASTURIAS.

READERS may remember an interesting account by Mr. William H. Gulick (published in the *Herald* for August, 1875), of a visit to some Asturian villages, among the mountains, about forty miles west of Santander. In November last he visited those villages again, and still again in December, and his account of incidents connected with these visits, the progress of a Protestant work there, and the opposition, though so extended that it must be abridged, is too full of interest to be kept from the pages of the *Herald*. For statements in regard to the location of the places visited, the characteristics, habits, and occupations of the people, etc., reference must be made to the former narrative, *Herald* for August, 1875, page 245:—

"Ever since we were there in 1875, our friends of Alevia have begged us to repeat our visit, urging that by so long an absence we left them in a worse position than before,—their enemies claiming that we had been driven away and dared not come back. I had been anxious to return, but sickness and home work had prevented until the 10th of November, when I started on a second tour to those villages, accompanied by my Spanish assistant, Señor Calleja (pronounced, Cäl-yähä).

CORRESPONDENCE WITH THE MAYOR.

"Immediately on our arrival at Panes, the residence of the present mayor, a much more intelligent person than our friend of last year, I handed him a formal notice of my intention of holding meetings in Panes and Alevia the following Sunday, November 12th. He very promptly sent us an official reply, to the effect that what we proposed would be contrary to the laws, which he should strictly enforce. I expected this reply, and was prepared with a second communication to the effect, that 'the law of February 7th, 1875, expressly allows, without the necessity of securing previous permission, all orderly meetings that do not exceed twenty persons in number. It is our intention to hold meetings in the places

specified; but, as we are aware that many more than twenty persons will wish to attend, we beg your honor to grant us the permission to hold them as *public* meetings.'

"In an hour or two he replied: 'The undersigned authority considers the petition at variance with the Circular of His Majesty's Government of October 23d. He insists, therefore, on its strict observance, and will not tolerate any arbitrary interpretation of the laws. Permission to hold the meetings solicited will not be given,' etc.

"I simply replied that I was sorry that the mayor could not have seen fit to allow me the larger liberty, of holding 'public' meetings, unrestricted as to numbers, but that we should hold meetings of no more than twenty persons, in whatever houses our friends should open to us.

THE FIRST MEETINGS.

"By this time the matter had begun to attract considerable attention, and when we passed out of the inn to go to the house where a room had been provided for us, a company of some two hundred persons ran along in advance and crowded into the house. Reaching it, I assured our friends that we could not enter unless all but eighteen should come out. While they were exerting themselves to empty the house, we walked up and down the road, and when they told us that there were no more than eighteen we entered, found the number as stated, commenced the meeting, and for an hour and a half were listened to with the closest attention. As we entered the house the door was closed behind us, but as the exercises progressed, we noticed that the people in the road had gathered in front of the house, and were listening eagerly to the words that reached them from within. As what occurred on the street did not concern us, we did not see that it was necessary to close the wooden shutters of the unglazed window, which we needed open for light and ventilation, and proceeded with our services. The crowd of over one hundred and fifty persons that filled the road was within full view of the windows of the mayor's house. As the meeting broke up and we

withdrew, we found a civil guard at each side of the door, who counted us as we passed out, and asked the names of some, if not all.

"The evening was now approaching, and we arranged that Señor Calleja should go up the hill to Alevia — a good hour's climb — to hold meetings there, while I should remain in Panes. At seven o'clock in the evening I was invited to meet a company of nineteen persons in the house of one of the leading citizens of Panes. The next morning I went up to Alevia, where I was told that Señor Calleja had had a meeting Sunday evening with nineteen persons, and that the yard and space in front of the house were filled with nearly the entire population of the village, as it had been when I held meetings there in April of last year.

"I returned to Santander Monday night, leaving Señor Calleja to continue the meetings at Alevia and Panes, with strict injunctions not to admit into the rooms more than twenty, the number allowed by law for unauthorized gatherings, such as ours were. It seems that Monday and Tuesday afternoons and evenings, and Wednesday afternoon, he held meetings without any hindrance.

SUMMONED BEFORE A JUSTICE.

"At the close of the last meeting a policeman presented himself with an order from the mayor, for Guillermo H. Gulick and Juan Martin Calleja to appear at once before the justice of the peace of Panes, to give account for having 'contravened His Majesty's Circular of the 23d of October.' Señor Calleja went with the officer, and was accompanied to the limits of the village by a large number of our good friends there. Giving his word that he would not try to escape, he was allowed the freedom of Panes while declarations on the case were being taken. All day Thursday and Friday were occupied in this manner, but it does not appear that anything damaging was brought out against us. One or two, I believe, including a relative of the village priest, tried to make out that there were more than twenty present at some of the meetings, though a large majority testified to the contrary.

“The justice, who lived in the same inn with us, in Panes, was a kindly old gentleman, and was apparently not a little annoyed that he had been forced by the mayor to have anything to do with the matter. The declarations being taken, and two of our friends signing as sureties that Señor Calleja would present himself within three days at the district court, in the county town of Llānes, the case was concluded.

“As soon as I learned that we had been summoned to appear before the justice, I prepared at once to present myself. Having heard that the case was transferred to Llānes, on Monday afternoon, the 20th, I set out for that place, and reached there Tuesday noon.

“At the inn at Llānes a gentleman introduced himself as the district attorney, and asked if I was not Don Guillermo Gulick, and at once informed me that ‘no cause’ had been found against us, and that we were free from any further necessity to appear at the court. The case had been forwarded to the superior court at Oviedo, with the belief on their part that their ruling would be confirmed, as they saw, in the attack on us, nothing more than an *alcaldada*’s (petty *alcalde*’s) abuse of authority.

“Wednesday morning, the 22d, we set out on foot on our return to Alevia and Panes, so many of whose inhabitants have for a long time been our sincere and faithful friends, whom I wished to meet again before returning to Santander. It was a good eight hours’ walk, the path traversing two lofty mountain ranges. It will be remembered that Llānes lies on the Cantabrian coast, and that our villages are some twenty miles inland from it, amongst the mountains. “The good people of Alevia were overjoyed to see us again; we held a meeting with them in the evening, and the next day paid our respects to the good-natured justice of the peace, bade our brethren there good-by, and were at home again in Santander the following morning.

RETURN TO ALEVIA.

“To make our position clear, it needs to be explained that, for casual meetings, of

more than twenty persons, the law requires the ‘previous written permission’ of the competent authority. But, as provided in the ‘Circular’ of October 23d, 1876, any one commencing or opening a *permanent* work, or a church of a dissenting sect, is only required to *give notice* forty-eight hours previously to the authorities. The very serious and important question was now before me, whether to press forward at once with our work in Alevia, improving the deep interest of the moment, and making the most of the friendly feeling that the persecution had awakened in our favor.

“I had given a pledge to our devoted and suffering friends there, that I would not forget them, but would do all I could to establish a permanent work among them. But, though the district judge of Llanes had found ‘no cause’ against us, his ruling had not yet been confirmed by the superior court of Oviedo. Until this should be done the case could not be considered settled; and so long as the decision of that court had not been given, it might well be inferred that that zealous public functionary, the mayor of Panes and Alevia, would be encouraged to continue his warfare against us. If we could wait, before making our next move, till we should receive the judgment of that court *in our favor*, which I confidently expected, then we could proceed with our work in Alevia with every probability that we should not be further molested by the mayor.

“These possibilities were pretty evenly balanced in my mind, and I did not wish to make a false step, as this was the first really test case on this question that had come up since the publication of the Government Circular of October 23d. At last it seemed plain that my duty to our brethren, who were almost beginning to feel that we had deserted them in the hour of their greatest need, required me to go forward without waiting for the final decision of our case.

A CHAPEL RENTED — CONGREGATION FORMED.

“On Monday, December 11th, I left Santander, and after an all night’s ride

in a stage-coach reached Panes. Antonio Fernandez, our leading friend of Alevia, came down as soon as he heard of my arrival. His first word was the good news that he had secured the rental of an entire little house for the work, for one year. That was the first and most important step in our new undertaking. Before writing our 'notice' for the mayor, we knelt in prayer and sought the special guidance of the Holy Spirit in this work for our Master. I then wrote to the mayor informing him that 'the Evangelical Church in the village of Alevia will commence its public services, in the house No. 32, on the 14th of December, 1876, and that Don Francisco Argüelles, a native of Oviedo, will be placed in charge of the work.' At five o'clock in the evening we took the document to the mayor's house. The next morning the mayor's secretary coming to the inn, handed me an official note, acknowledging the receipt of the 'notice.' This was all that I wanted, and it was especially encouraging as a proof that he did not intend to give battle.

"I went up to Alevia that afternoon, to take a look at the little house that is destined to have an interesting history. It is a better building than I expected, and is much like the average house of the village. It has solid stone walls and a rough but sound tile roof. The lower floor is of earth, the upper floor of rough boards. Each floor has a seating capacity of about one hundred persons. Like its neighbors it has no glass in its window, which is an aperture about half a yard square. Like them, too, it has no chimney, and its walls and ceilings are consequently stained the color of mahogany and ebony, by the smoke of generations.

PERSECUTION.

"I remained at Panes Thursday, the 14th, until a late hour, to receive any message that the mayor might conclude to send at the last moment. Receiving nothing, I went up to Alevia in the evening. The first news that greeted me there was that that afternoon the mayor had summoned some thirteen persons, who lease and cultivate lands of which he is

the agent, to appear before him immediately. To some, without a word of explanation, he gave the order of ejection, while to others he said that if they left the religion of their fathers he should deprive them of their lands. Some will remain firm and take joyfully the spoiling of their goods, while others, probably, will yield.

CHAPEL DEDICATED.

"A deep interest, not unmingled with fear, pervaded the little community as the hour for dedicating the chapel approached, which was intensified by the events of the afternoon, and by the reports that one and another of those who had been before the mayor brought up word of the persecution, that all who joined us would have to suffer.

"At seven o'clock we gathered from the dark streets of the little hamlet into the chapel, the peculiar clatter of the many wooden shoes ceasing at the door, as their owners laid them off before climbing the rude stairway to the second floor. Some forty-five persons were present. There were but four or five chairs, the men standing around the sides of the room, and the women and children sitting on the floor, and kneeling at time of prayer. Three tin lamps hanging from the blackened beams of the ceiling threw a dim light over the company, and the silence, broken only by an occasional sob, and the earnestness with which all listened, stirred my heart as it has seldom been stirred by any incident of our work in Spain.

"The next morning good Antonio came to me, and with tears in his eyes pleaded that I would not leave them that day, as I had intended doing. A deep agitation pervaded the village, and many were taking sides on the question that stirred them. It was very important, therefore, our friends thought, that I should be there for a few days, as it would probably help turn the scales in favor of the Gospel, in the case of not a few who were vacillating.

FURTHER MOVEMENTS OF THE HEAD MAYOR.

"I continued the meetings Friday and Saturday mornings and evenings, Sunday

morning, afternoon and evening, and Monday afternoon. Monday noon, a few minutes before the hour for meeting, the young schoolmaster and the mayor of the village came hastily seeking me, bringing notes that they had just received from the head mayor. To the schoolmaster his honor addressed himself thus: 'As soon as you receive this communication I command you to appear before me to give strict account of your sentiments, and of your diversions, attending the meetings of Protestant worship, of which I am informed you are an extremely fervent and enthusiastic patronizer.' To the village mayor he wrote: 'You are hereby ordered to take careful note of, and report to me at once on the following points: Does the Protestant chapel have any sign or mark, on the outside, that indicates its use as a chapel? Does it have any door, balcony, or window, facing the street, and if so, is it kept open during the meetings, and can what is said be heard from the street? A what hours are the meetings held? How many people attend them? Is any other subject than *religion* talked of in them?'

"In another order he breaks forth: 'I command you to at once call together the inhabitants of Alevia, in the accustomed place, and to tell them that, a Protestant church being established in their midst, it is necessary to take immediate steps to provide a *cemetery* for the burial of the bodies of those who, disgracefully forsaking the religion of their forefathers, shall die in that sect!'

"The village mayor, a fine young man, who had attended many of our meetings, and who is a good friend of ours, was pale with excitement, and said that at the time of the difficulty last month his chief kept him for three or four days running up and down the mountain side, bringing witnesses before the judge to testify about the meetings, and summoning reluctant women to his presence, to be brow-beaten and threatened for opening their houses to us, and for attending our meetings; and he feared that now he was going to set him at a like bad job. I advised him to answer all the questions clearly and truthfully. It would do us no harm

and the mayor no good, and it would be his own best and easiest way out of the difficulty.

"Every one in the village understood the animus of the notes. It was not from solicitude that any unhappy Protestant, dying suddenly, should receive decent burial, that the mayor was in such haste for them to have a cemetery in readiness, but, if possible, to strike terror into the hearts of the simple villagers."

A FAREWELL MEETING.

"We went from this conference to our meeting, and the room was at once filled, though, owing to the hour, we had not expected more than ten or fifteen. By special request I spoke on the subject of Christian burial, and on the celebration of the Lord's supper, subjects that had been much debated by the villagers, and about which our friends knew there was great ignorance in the minds of most present. A deep impression was made, and many were in tears. As they passed out of the room, one and another of the good old women grasped my hand, and pressed it to their lips, as they bade me good-bye.

"The day after I left, the village mayor called the people together and laid before them the note of his chief regarding the cemetery. It seems that they did not think it necessary to give further heed to his pretended anxiety for their welfare than to send him word that it was none of his business to what religion they belonged; and there the matter rests at present. Our friend Antonio, for more than two years, has been ready to give a piece of land for the purpose, but after this threatening letter of the mayor I advised him not to offer it yet, but wait and see whether the village council would not provide it, as I think they are obliged to do by law.

"The school teacher was violently berated by the mayor, who laid down the doctrine, that while employed by the government he had no right to attend the services of any church but that of the State. I do not know what our young friend may do; but I *do* know that the mayor will make it a war to the knife

wherever he thinks he has the least chance of winning.

"It was intended to place good Don Francisco, one of our first converts, in present charge of this out-station; but the need of economy in our work has forced me to avoid the outlay of even a small salary of twenty dollars (£4) a month, for himself and his wife, and to send my assistant from Santander. He reports increasing numbers at the meetings, — the average attendance being about seventy, — people coming even from many leagues away; and increasing *persecution*, women and children being beaten and stoned by mobs that have set upon them with the cry of 'Beat the heretics!' 'Kill the heretics!' when they have been obliged to go on business to a neighboring fanatical village, while the mayor continues his threats and abuse. May God give them patience and firmness, and *love*, even for their enemies, and make that little hamlet like a city set on a hill, drawing many to Christ from surrounding villages."

TOKENS FOR GOOD AT ZARAGOZA.

Mr. Thomas L. Gulick wrote from Zaragoza, January 14th: —

"About a month ago we began a night school, especially for the adult members of our congregation. It is delightful to see the eagerness of some to learn to read,

that they may be able to read the Bible. All pray. . . .

"We have been praying, during the past month, for a special outpouring of the Holy Spirit. We have had good attendance, but there has been, until within a few weeks, a lack of spirituality, and apparently but little conviction of sin. Since we began to pray especially for this favor, there has been a 'noise' and a 'shaking among the dry bones,' and a breath of life has come into them. We have cheering signs of awakening, but it is only the beginning of what we need and desire.

"The signs of quickening are most noticeable in our Tuesday evening prayer-meeting, and in the women's prayer-meeting. The attendance on these has nearly doubled, and many are now ready to take part. Last Tuesday about twenty either prayed or repeated passages of Scripture, referring to our subject for the evening, 'Jesus Christ, our living Saviour.' There are many earnest petitions sent up for relatives and friends, which we expect to see answered. New family altars have been erected and new neighborhood prayer-meetings independently started by the church members. The attendance at the preaching services has also increased. On the first Sabbath of January six new members joined the church."

MISCELLANY.

GLEANINGS.

THE number of Christians in China is now increasing six-fold every ten years.

— There are 40,000 communicants in the churches of South Africa.

— The Moslem University at Cairo is said to have about ten thousand students. Islam is still a power.

— For every convert there was in Burmah fifty years ago, there are now a thousand. There are now 350 churches, and nine tenths of the work is done by native preachers.

— Captain Moresby, of the English service, after a cruise in the Pacific

among missionary stations, remarks in a volume just published ("Discoveries in New Guinea and Polynesia"), "every impartial man must heartily and thankfully admit that vast benefits have resulted from missionary enterprise in the South Seas."

— The last "London Quarterly" (January, 1877) has a remarkable tribute to the work of the missionaries in Bulgaria, European Turkey. Discussing the Eastern Question, the writer remarks: "A very important point with regard to the Bulgarians is the success of the labors of the Protestant missions among them.

The progress that they had made and were making, was producing a result which cannot be overestimated. They were not only introducing amongst the Bulgarians a good system of education; but their example, and the fear of their still greater success, were compelling the Bulgarian clergy to take measures to educate themselves and their own people. Wherever Protestant missions have been established in Catholic and Greek communities, the competition which their schools have produced has been as advantageous to the people as the teaching of the missionaries. Russia most energetically and decidedly set her face against these missions. If her influence were paramount in Bulgaria, they would be crushed at once. Under the Turks, — whether from indifference or toleration, it is scarcely necessary here to inquire, — they were allowed to exist and to flourish."

The above unexpected tribute will show the friends of these missionaries in this country how their labors are esteemed,

and their importance in the judgment of statesmen.

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DEPARTURE OF MISSIONARIES.

ON the 1st of February, 1877, Henry T. Whitney, M. D., and Mrs. Lurie Ann Whitney, left San Francisco for the Foo-chow mission, in the expectation of joining the new station at Shao-wu, two hundred and sixty miles up the River Min. Both were natives of Worcester County, Mass., and they were residing at Milford, N. H., at the time of their decision to engage in this new service. Dr. Whitney received his degree from the Medical Department of the University of New York.

On the 1st of March, 1877, Mr. De Witt C. Jencks and Mrs. Sarah M. Jencks embarked from San Francisco for Japan, with a view to a permanent connection with the mission of the Board in that empire. Mr. Jencks is a native of Killingly, Conn. The father of Mr. Jencks is the pastor of the church at Greenfield Hill, Conn.

OFFERINGS FOR THE DEBT.

NEW HAMPSHIRE.		WISCONSIN.	
Peterboro, Union Evan. ch. and so.	33 00	Racine, Mrs. D. D. Nichols,	1 00
MASSACHUSETTS.		Received for the "Debt" in February,	270 52
Asbland, M. F. Cutler,	1 00	Previously acknowledged (see March	
Pittsfield, 1st Cong. ch. and so.	3 00	"Herald"),	8,388 84
Salem, a thank-offering,	10 00		\$8,659 36
Taunton, Trin. ch. and so.	18 52—32 52		
NEW YORK.			
New York (Harlem), J. D.	200 00		
Pompey, Mrs. Lucy Cbilds,	4 00—204 00		

CENTENNIAL OFFERINGS.

JERICHO, Vt. A friend,	5 00	Previously acknowledged (see Feb-	
Wrentham, Mass. A few ladies,	10 00	ruary "Herald"),	7,232 55
Petaluma, Cal. M. L. Newcomb, a thank-			\$8,257 55
offering, and for enlargement of the work	1,000 00		
in Japan,			
Perry Centre, N. Y. Mrs. L. A. Sheldon, for	10 00		
Fort Berthold,			
Received for the above in February,	1,025 00		

DONATIONS RECEIVED IN FEBRUARY.

MAINE.			
Cumberland county.		Portland, St. Lawrence St. ch. and so.	3 91
Gorham, Cong. ch. and so. 5.70; a		North Yarmouth, Cong. ch. and so.	10 00
friend, 10;	15 70	Scarboro, Rev. J. B. Thornton,	50 00—79 61
		Franklin county.	
		Weld, D. D. Tappan,	2 00

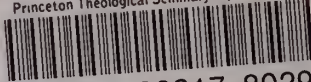
South Braintree, South Cong. ch. and so	5 78	Orange, Cong. ch. and so.	10 55
Wellesley, L. B. II.	10 00	Woodbridge, Cong. ch. and so., to const. Mrs. ROLLIN C. NEWTON, II. M.	100 00—193 83
Wollaston Heights, Cong. ch. and so.	6 00	New London county. C. Butler and L. A. Hyde, Trs.	
Wrentham, Cong. ch. and so. (of wh. 5 m. c.),	34 00—57 53	Franklin, Cong. ch. and so.	67 25
Plymouth county.		Lyme, Cong. ch. and so.	53 19
Abington, 1st Cong. ch. and so.	17 26	New London, 2d Cong. ch. and so.	16 63
Campello, Cong. ch. and so.	60 33	North Stonington, G. A. Avery,	25 00
Hingham, Cong. ch. and so.	5 69	Norwich, 1st Cong. ch. and so. m. c. 3.23; Broadway Cong. ch. and so. m. c. 12;	15 23
Marshfield, 1st Cong. ch. and so.	72 97	Salem, Cong. ch. and so. 9; Rev. I. Ordway, 10;	19 00—195 30
Plympton, Cong. ch. and so.	5 12—161 28		1,414 19
Suffolk county.		NEW YORK	
Boston, Old South ch. 3.295; Shawmut ch. 1.000; Central ch. (Jamaica Plain), 345 37; Park St. ch. 310; Phillips ch. (of wh. 49.54 for Papal Lands), 237.83; Eliot ch., to const. Rev. W. F. BICKFORD and G. S. HOBART, II. M., 131; Central ch. 13; Mount Vernon ch. 59; Olivet ch. 36; Vine St. ch. m. c. 10; South Evan. ch. (West Roxbury), 8; Trinity ch. (Neponset), 2.46; E. E. H., 20; a friend in memorial of Mrs. Jane G. L. Coit, 75.62; Cyrus Brewer, 50; Mrs. C. Williamson (Dorchester), 10; Anon., 5; Anon. 5; a friend, 2;	5,893 34	Bethel, Cong. ch. and so.	22 50
Worcester county North.		Brooklyn, South Cong. ch. and so. 312.07; Mrs. H. Belden, 5; Mrs. M. S. Benedict, 4;	321 07
Ashburnham, 1st Cong. ch. and so.	68 50	Buffalo, a member of Lafayette St. Presb. church,	10 00
Athol, L. F.	5 00—73 50	Canaan Corner, Mrs. A. Barstow,	10 00
Worcester co. Central Asso'n. E. H. Sanford, Tr.		Crown Point, G. Page,	80
West Boylston, Cong. ch. and so. m. c.	18 60	Deansville and Oriskany Falls, Cong. ch. and so.	22 75
Worcester co. South Conf. of Ch's. William R. Hill, Tr.	23 00	Gilbertsville, Rev. A. Wood,	15 00
Milford, Cong. ch. and so.	100 00	Glens Falls, Mrs. Harriet N. Wing,	50 00
—, a friend,	100 00	Hopkinton, Cong. ch. and so., add'l,	10 60
	9,619 64	Lockport, Cong. ch. and so.	37 15
		Madison, Cong. ch. and so.	6 00
		New York, J. D. (Harlem), 200; C. R. Robert, 50; C. R. Corniug, 10.27; Broadway Tabernacle, Mr. and Mrs. C. P. B. 20; J. N. Jones, 10; a friend, 10; a friend, 1.30;	301 57
		New York Mills, Welsh Cong. ch. and so., for Mexico, 5.31; Thomas N. Owen, from sale of eggs for ditto, 3;	8 35
		Perry Centre, Cong. ch. and so. 37.90; Mrs. L. A. Sheldon, 1;	38 90
		Rensselaer, Cong. ch. and so. 15.62; Miss J. Williams, 10;	25 62
		Riverhead, 1st Cong. ch. and so.	13 60
		Rome, John B. Jervis,	25 00—918 31
		Legacies. — Auburn, James S. Seymour, by H. W. Cudruff, Ex'r, 7,000 00	
		Morrisania, E. Withington, by S. S. Jocelyn and J. B. Coleman, Trustees, 40 00	
		Rensselaer, Cynthia II. Everett, by Mrs. R. Everett, 50 00—7,090 00	
			8,008 31
		NEW JERSEY.	
		Madison, Emily A. Mills,	2 00
		Newark, Mrs. S. A. B.	1 00
		Orange, Valley ch. 25; One of the missionary children, 10;	35 00
		Parsippany, My little cousins,	1 61
		Princeton, C. H. II.	5 00—44 61
		PENNSYLVANIA.	
		Hyde Park, Mrs. Thomas Eynon,	100 00
		Lander, A. Cowles,	2 00
		Philadelphia, Central Cong. ch. and so. 112.75; Plymouth Cong. ch. and so. 5.25; Mrs. Hannah B. Lentz, 100;	218 00—320 00
		MARYLAND.	
		Baltimore, G. N. Cressy,	10 00
		DISTRICT OF COLUMBIA.	
		Washington, 1st Cong. ch. and so. 192.39, m. c. 14.21; A. Walling, 90c.;	207 50
		TENNESSEE.	
		Knoxville, John L. Rhea, 5; Mrs. Martha Rhea, 2;	7 00
		KENTUCKY.	
		Burlington, J. M. Preston,	20 00
		TEXAS.	
		San Antonio, S. M. N.	2 50
		—, Sigmarho,	6 00—8 50
		OHIO.	
		Brighton, Cong. ch. and so.	5 00

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